

Rev Alfred Elwyn ^m
218 Manheim Street

Bible Society Record



Containing the Correspondence, Receipts, Etc., of the American Bible Society.

"Thy Word is a Lamp unto my Feet, and a Light unto my Path."

VOL. XXIV.

NEW YORK, OCTOBER 16, 1879.

NO. 10.

THE TRIUMPH OF THE BIBLE.

BY THE BISHOP OF ROCHESTER.

From a Sermon preached at St. Paul's Cathedral, London, on behalf of the British and Foreign Bible Society, on May 6, 1879.

"Heaven and earth shall pass away: but my words shall not pass away."—MARK xiii. 31.

Five men were sitting together on the Mount of Olives: four were listening and one was speaking. It was evening in spring, and as the setting sun smote the gold and ivory of Herod's temple with its crimson splendour, the sudden blaze of colour perhaps stirred one of them into an ecstasy of surprise, and out of an eager entreaty to his Master to observe and admire what hitherto he had seemed to regard with a sort of cold sadness, grew this prophetic discourse: "Do I see those stones? Of course I do; and I see beyond them, to the moment when mortal eye shall gaze on them no more; and while I behold my heart weeps. For what profits the beauty of a sepulchre that only hides corruption; and what is the shrine worth which no worship ascends that can reach a holy God?" His entire heart seems to have glowed with a solemn fervour as he opened out the burden of the coming sorrow; and the consummation of it all was in the words of the text. Then, as we may be permitted to suppose, lifting up his hand to the paling sky, in which the first stars were already glimmering, and then round on the great battlements that frowned over the gorge of the Kedron, and the rugged gloomy hills that gird the city as with a cincture of fortresses, he said sadly and earnestly, "Heaven and earth shall pass away: but my words shall not pass away."

What a boast it was! At first, indeed, not likely to be justified. In less than a week the betrayed Master, the dispersed followers, the malignant priesthood, the vacillating governor, the scourging, the crowning, the cross, the grave, hardly looked like the triumph of One, who, however innocent, had fallen into the hands of his enemies; who, though a king with a crown on him, died a death of shame.

Yet wait, and all is changed. The tomb emptied, the soldiers scattered, the council

baffled, the disciples convinced, the portents of Pentecost, the baptism of the multitude, the terror of Herod, the boldness of Stephen—what do these prove, but that the words of Christ lived, moved, and conquered after all?

Little by little the leaven spreads, and the conflict thickens, and the light grows, until the most vital and aggressive and irresistible and unmanageable power on the earth is the society of believers in a crucified Jesus; and a temple made without hands, in the place of the temple made with hands, grows stately and strong, clothed with the glory of God.

My friends, all that is happening still, will go on happening till the Word made flesh comes back in his glory; and our gathering here to-day is an instance of it.

For this sentence of Christ declares a marked and everlasting contrast between what looks permanent, but is really transitory, and what looks transitory, but is really permanent; between heaven and earth on one side, and Christ's words on the other.

Heaven and earth are, of course, the figures of a parable, and we may explain them in their marked contrast with the word of Christ, either in that material sense which lies on the surface—the firmament with its twinkling worlds, and the earth with its seas and rivers, its cities and palaces, its smiling vineyards and its everlasting hills; or in a more spiritual sense, yet really cognate to the meaning of the text, either as empire in antagonism to religion, or as the visible organization, framework, and ritual of the Church on earth when compared with her resurrection life in that heavenly city of which it is said there is no temple there. In the long run the world is no match for the Church.

As Christ spoke his words into the ears of his disciples, the helmet of a centurion on Antonia flashing in the light of the descending sun, or the clank of the sentinel's armed heel, with the pass for the night, as the guard was changing, might have seemed to a bystander hearing Christ, but not comprehending him, as the best challenge possible to so audacious and insane a claim.

But time was on Christ's side, as it ever is on

the side of the pure and the just and the true; and we can now calmly ask, because confident of a reply, which it is that has passed away since those words were spoken, the Empire of Rome or the Church of God?

The answer is (whatever may be the causes of it): of Rome are left some high roads, grand ruins, an imperishable literature, a code of laws that still rules the world, and that is about all; but the Church of Christ still dominates the human conscience, still baffles the subtlest and strongest statesman, still attracts to itself the best and purest and grandest of human souls; by the very charm of its beauty tempting base counterfeits; by the earthliness of its inevitably human instruments soiling its white hands; by the corruption of its unfaithful rulers, too often compelling the scornful question if it is Christ's at all; by the eagerness and incessancy of its controversies, suggesting the insidious difficulty, if God can really have spoken, when so few agree about what he says; yet in spite of all its imperfections the fairest thing under the sun, and of its infirmities the strongest, and of its divisions the most really united, and of its sins the spouse and body of Christ. We may also see here Christ's evident intention to indicate, under a special instance, the universal principle of the merely temporary and even provisional character of all outward organizations, however spiritual; and rituals, however stately; and temples, however majestic; and traditions, however venerable, when compared with the spiritual worship, wherein, when they see him as he is, his saints will worship him. I do not fear to hint at this, for who of us is ashamed of his convictions?

I do not need to discuss it, for a true, blessed, noble unity of purpose sufficiently links us all to-day—that of honouring the God of the Bible in the world-wide circulation of his word.

I am bold to indicate the hope from it that, in the multitude which no man can number, when we meet in our Saviour's presence, and as soldiers on a past battle-field talk over our service for the Lord of hosts, no shame will reddens our cheek for even the taint of insincerity in sharing this common enterprise; we shall surely be glad then of every blow we struck for the honour of our King.

Whatever be the form of our government, and the order of our ritual, or the discipline of our life, in a little while it will all be behind us, as the receding shore from the ship pushing out to sea.

Now, we need them absolutely, and we thankfully use them, and we love them passionately, and we fight for them sturdily, and conscience tells us we are right.

Everything that touches religion, even the externals of religion, much more its reasonableness and authority, is of supreme moment.

Presently, however, we shall all be of one mind about these things; for in His light we shall see light, and what helps us now, we shall drop and leave behind, as a youth his primer books.

We shall always worship, but forms will have passed away; we shall always be thinking, and weighing, and learning, but by new symbols, and perhaps a new language; for the glass in which we now see darkly there will be the vision of God; one thing will remain, which I suppose we shall love and ponder and discuss and feed on as ever—the imperishable word of Christ.

For of this word, he says, it shall not pass away; but abide for evermore!

What does he mean by it?

In its primary sense it declares the entire fulfilment of that prophetic word that then left his lips. In a secondary yet not unimportant sense also, its principle is applicable to the volume of Holy Scripture as settled by the canon, and in that English version which we all so gladly use and so reverently love.

In his remarkable book, "The Bible in the Church," which I wish every member of this congregation would procure and master, Professor Westcott has shown by what slow degrees, and under what divine guidance, what we now call the Holy Bible assumed its present form, and has rigidly maintained it from St. Athanasius's day down to our own.

"The formation of the collection of Holy Scripture was according to natural laws.

"Slowly, and with an ever-deepening conviction, the churches received after trial, and in some cases after doubt and contradiction, the books which we now receive.

"The judgment, which was in this manner the expression of the fulness of Christian life, was not confined in early times by rigid or uniform laws; the extreme limits of the collection were not marked out sharply, but rather, the outline was at times dim and wavering, yet not so as to be incapable of a satisfactory adjustment.

"In their origin the writings of the Apostles seem to have been both casual and fragmentary. But an instinctive reverence invested the immediate disciples of the Lord with a natural dignity, and their writings moulded the thoughts of those who succeeded them. Experience soon deepened and defined the impression of this divine instinct.

"Controversy brought out the decisive authority of the apostolic texts. The corruption of the evangelic tradition placed the simple grandeur of the four Gospels in clear pre-eminence. The words of the apostles were placed more and more frequently by the side of the words of the prophets; and as the whole Christian body realized the fulness of its common life, the teaching and the books, which had been in some sense the symbol of a part only, were ratified by the whole. And all this came to pass without any sudden transition, or powerful personal influence."

The result has been that for at least fifteen hundred years the canon of Scripture has remained unchanged, we might say, without either effort or desire to change it. Everything else in the world has changed, again and again; but Christ's word remains.

Foreign Department.

ARGENTINE REPUBLIC.

LETTER FROM MR. ANDREW M. MILNE.

BUENOS AYRES, July 25, 1879.

I am happy to be able to report some progress made, and to be able also to say that our work is beginning to be better understood. This will be illustrated by the following incident, which took place since I came to Buenos Ayres. The man with whom it occurred, Francisco Cabano, has been selling our books, but though he seems to have many qualifications for the work, I have not yet employed him as a regular colporteur

because I have not received perfectly satisfactory accounts of his private life.

Some weeks ago a Bible distributor called at an establishment in *Calle Esmeralda*, No. 495, where he sold two Spanish New Testaments to some of the employees. The master of the establishment no sooner observed what was taking place than he manifested his opposition by snatching the books from the hands of the young men and throwing them on the floor. Not satisfied with this, he made an unsuccessful attempt to do the same with those the distributor held in his hands, saying at the same time that the Protestants were ruining the religion of the land, and that in order to put a stop to the propagation of their false doctrines all Bible distributors ought to be put in prison.

As soon as this violent antagonist would allow a word to be said, he was asked to show wherein consisted the false doctrine that was propagated by the Bible. Instead of doing this, however, he only manifested his ardent zeal for some of the distinctive doctrines of the church of Rome, among others the worship of images. The Bible distributor made his reply by reading some passages from the Bible bearing on the subject. The only effect that this seemed to produce was to irritate him and make him still more violent. According to the opinion of the Bible distributor the argument must have lasted for more than an hour, and he all the time followed up the plan of answering him from the Bible. Finally, being left without a reply, his pride was wounded, and probably as a last resource, with the hope of intimidating his opponent he asked him to accompany him to the *comisaria* (police office), near by, where he demanded that he should be taken prisoner for *going about propagating false doctrines*.

The *comisario* (police officer) having investigated the matter and examined the books that had given rise to the question, turned to the accuser and told him that the books were not false, as he had said, but on the contrary *very true*, and having heard all the protests the zealous Romanist had to make he called four of his subalterns, and in the act bought five New Testaments and gave one to each of them, keeping the other for himself.

This made the poor man more furious than ever, but the *comisario* after reading him a chapter from the New Testament despatched him with the caution that he ought to consider himself very fortunate in not having been made to pay a fine for interfering with a respectable man in the discharge of such an honourable mission, and that instead of being put a stop to, such work ought to have the patronage of all intelligent men.

The following incidents illustrate other features of our work, and at the same time show the tender mercy of God in opportunely coming to encourage the hearts of those who labour in his vineyard:

Our colporteur, Celestino Garcia y Piña, after a hard day's labour, during which all his offers of the Scriptures had been met with cold negatives and not even an opportunity to converse afforded, was recently returning home very tired and much downcast at his very poor success, when on passing a grocery store he observed some men examining a Bible. He entered and asked the man who held it in his hand—the proprietor of the shop—if he liked the book. He said he did not

much care about it, for he had once bought one in Italian and his wife had destroyed it, and that the copy he was looking at belonged to his friend who had brought it for him to see.

Garcia began by showing how much Italy is indebted to Diodati for having given them the word of God in their own language, and from this he passed to the importance of possessing the Bible. Here the man made him stop his explanation till he should call his wife to hear it. When he had done and was about to retire, somewhat comforted in spirit from having been at least permitted to bear testimony in favour of the Scriptures, the grocer asked him the price of a Spanish Bible. He told him, and at once effected a sale. The wife who had burnt the copy he had bought before, taking it up and looking at it said that it was important to have one in Spanish for the sake of the children, but she would like to have one in Italian that she also might be able to read it, so another was bought. A man standing by would have bought another in Italian, but he had no more with him in that language, and still another said he regretted that he did not have money with him, or he would have bought one in Spanish.

Some months ago, one of the colporteurs called at a drapery establishment and offered his books, when the manager of the place showed him a Spanish Family Bible, which he offered to sell him for a fourth part of its value. Some time after, the same colporteur had a call for a Bible of this kind, but had no more on hand. Remembering the offer that had been made to him he returned to the draper and told him that he had come for the Bible he had offered him some time before. "Ah!" said he, "I did not then know what a treasure I possessed, but now I know, and would not dispose of it for four times what it cost me."

These incidents are specimens of what is taking place day by day in every place where the Bible has been circulated and followed up by constant colportage.

When once the gospel has been preached in the many places already well prepared for it by the Bible, then will begin to appear in a degree not otherwise to be discovered the beneficial effects produced by Bible colportage, and as the Bible prepares the way for the preaching, so the preaching reacts powerfully in favour of our work.

Yours, very truly,

A. M. MILNE.

◆◆◆◆◆ BRAZIL.

EXTRACTS FROM RECENT LETTERS FROM REV. A. L. BLACKFORD.

Degiovanni writes from Bahia very encouragingly. He had visited the towns of Nazare, Santo Amaro, Cachoeira, and perhaps some others accessible by the small steamers on the bay and rivers. He writes very extensively of his discussions with the priests and others about the Bibles being falsified. He always turns the tables by attacking their priests, which almost everywhere in Brazil pleases the great majority of the people. In at least two places which he revisited he was much better received and was more successful than on his first visit. In one place he says he could not go into the street without a crowd of children gathering around him asking for gospels and epistles, which he seems not to have had with him. He offered

the New Testament, telling them it contained what they wished and more too. "No," they would reply, "we have only eight cents, and want the little books you had." And he had to promise to return again and bring them. In another town an old man who had formerly wished to have him imprisoned or driven away, was at his last visit one of his staunchest friends. In a certain place a priest had taken him before the sub-delegado to have him imprisoned or prohibited from selling. The man refused to do anything, saying he was not then the acting authority. Whereupon the priest dropped the matter, after some discussion, and the affair turned out to the advantage of his work.

Brother Chamberlain has set one of his students to work on our account during his vacation, and wrote he might perhaps employ another.

Rev. Mr. Boyle, of the Campinas Mission, now stationed at Mugy-Mirim, forty or fifty miles from Campinas, wrote me on the 1st inst., that he had been on a tour with Wingerter, our colporteur, Boyle preaching and Wingerter selling books, and that they intended starting in a few days on a similar and very extensive trip through the northern part of the province of S. Paulo and the southwestern part of Minas Geraes. Their tour contemplates towns and districts not heretofore visited, so far as I know, by either colporteur or preacher.

Maura, of the Sorocaba Agency, was at last word from there, off on an extended journey through the southwestern part of the province of S. Paulo.

I have a letter from Fiaux, in the province of St. Catharina, of 14th June. His sales have been small, and he has not regained his usual strength since his illness in February or March, and he seems quite discouraged. Modes of travel are difficult and costly in that province, and the population, except German, quite sparse. I have written him to return with a view of using him nearer at hand, till I can go to that province some three or four months hence. He writes that he rarely finds a German who don't possess a Bible or New Testament; but that they seldom read them and generally mock at all religion. Some of their Protestant pastors are rationalists. I know also that at least two of them are men of intemperate habits. He writes also that immorality is very prevalent and that suicides are very frequent.

Mr. Lane had just returned from a long tour in some of his rural parishes. He said in some parts he found a Bible in almost every house; and that in many cases he is persuaded the book, by the blessing and power of the Holy Ghost, is surely doing its appointed work. Wingerter, the colporteur, was off on a journey in which he was to be joined by Mr. Boyle, whom I failed to see, owing to my telegram being delayed twenty-four hours in the delivery.

Moura, colporteur at Sorocaba, was also away on a long tour. Brother Leite, pastor of the church there, feels much encouraged in regard to the work in that region. He had lately been on a preaching tour and had organized a new church at Faxina, over 100 miles distant, and where many were greatly interested in the truth, and where the Bible is doing its work.

In a letter from Pontes at Ceará, he writes of much encouragement. He found more sales for books than on his visit last year. The priests

were making considerable opposition, but he also found defenders of his work. He had found also some who had purchased from him last year greatly interested in reading the Bible, and through their influence others were disposed to buy. He had sold some copies to go into the far interior. The sad results of the drouth are still very manifest; and he writes of fearful degradation and immorality amongst the refugees.

The man in Parahyba do Norte, whom I have before referred to as having been led to embrace the truth through Pontes's influence last year, writes me that he holds meetings in his own house every Sabbath for preaching, as he terms it; and that his house is always crowded. So there are evidences that our work has not been in vain.

In a letter just received from Degiovanni, giving an account of his work for June, he seems exceedingly hopeful of the prospects. He had sold in that month five Bibles, eighteen New Testaments, 200 Gospels, and 200 Epistles. He had just revisited the town of S. Amaro, where the priests, who had formerly attacked him, kept silence, which the people regarded as a suspicious circumstance. He was told soon after his arrival that a combination of men (Una Sociedade Secreta), had agreed to beat him and put him out of the town. He, however, saw no hostile manifestations, and some one suggested before he left, that a Sociedade Secreta had better look after their priests.

MEXICO.

EXTRACT FROM A LETTER BY REV. H. P. HAMILTON.

The work in Mexico looks more and more encouraging. While there is much opposition in some parts, the colporteurs in other places are both protected and encouraged in their work by the authorities and common people. One of our men in the State of Hidalgo had a narrow escape. He was just about to leave one of the large towns where he had sold a few books, when a man asked him to come into a tailor's shop near by and show his books. He went and showed his books. The man who had invited him took a Bible and began to destroy it; the colporteur undertook to protect his book, when a severe struggle ensued. The colporteur escaped with most of his books but with a severe cut across his face made by the tailor's shears.

A teacher from one of the government schools has called at the "Expendio" to consult about purchasing Greek Testaments to be used as textbooks in the school, saying, that if the authorities agreed to it he would also buy Spanish Testaments to accompany them.

Last night in the Methodist Church a very intelligent looking young man who had been trained for a priest, and had held a parish for a few months, made an open profession of the Protestant faith. His own conscience and the Bible brought him, with the help of the Holy Spirit, to the light of the truth. We are encouraged in the work of giving Mexico the truth.

TURKEY.

In writing to you specifically of Bible work in Turkey we find it difficult to distinguish that from other Christian work. All Christian effort has a thread of the Bible running through it; nay more, all is founded on the Bible. When a missionary tours from place to place, he does it with

the Bible in hand. If he stands up to preach to dying men he must do it by unfolding and impressing the truth of God's word. If he offers a word of exhortation or warning or consolation to a fellow-being, it must gather its life and power from the glorious word, winged and arrowed by the blessed Spirit. If you ask which part of a particular work is done by the Bible, which part by the living preacher, and just where the Spirit entered in with his quickening power, it would generally be impossible to tell. But one thing is very clear—that the Bible is our one grand weapon, and the Bible Society is the great arsenal from which our artillery is supplied without stint.

We thank you heartily for your help in this, the Lord's work. The Bible in the hands of the missionary and the colporteur has always been the pioneer in the line of Christian conquest. Many a time has the word of God been carried by some traveller from this metropolis into the interior, and has there been the seed of a church. And where so marked a result as this has not followed, we know that in many thousands of houses of nominal Christians, and of Mohammedans, the Bible is now quietly doing its work in breaking down bigotry, superstition, and ignorance, and in awakening new sentiments of respect and love for God's word, and new interest in the way of salvation by Christ. And just at this point, we may say, the powerful influences of the Holy Spirit are needed to ripen this fruit into everlasting life.

For a great part of the year 1878, Turkey was devastated by war. Families of Mohammedans were divided or bereft, the business of Christians was prostrated, and all were pressed down with intolerable burdens. Finance was disturbed by the introduction of an irredeemable currency, and all things combined to hinder the peaceful operations of an efficient Christian work. But while among the citizens of Turkey the circulation of the Scriptures was greatly hindered, the war brought many thousands of Russian soldiers down to the very doors of Constantinople, and also into possession of a large part of Turkish-Armenia. Immediate and energetic efforts were made to supply these soldiers with the word of God. Many boxes of books were forwarded to Erzroum to meet the advancing Russian columns. Many of these books were sold in Erzroum and others were forwarded to Kars, where now, within the Russian borders, they are being quietly but rapidly supplied to those who eagerly seek them. And on the European side of the empire the throngs of Russian soldiers that pressed down to San Stephano soon exhausted the supply of Bibles in their own language. Thus the sale of Bibles and portions in the Turkish empire during 1878 was more than 25,000 volumes.

But it is well to consider further that not only have so many copies of God's word been sent abroad, but that in more than three hundred places of worship, scattered as lights through all the dark corners of the land, this word has been regularly expounded to not less than 25,000 souls. And it is worthy of mention in this connection, also, that a question book, following the international plan of Sabbath school lessons, is prepared in the Turkish and Armenian languages, and issued yearly. With this book in hand, a large part of the congregations that assemble for worship remain for the careful and practical study of God's glorious book. We are rejoiced

to be able to report that by these, and many other means, the people of this dark land are coming to the knowledge of the truth.

Diplomatists and philanthropists of the world may gravely consider the best means to reform this land—they are even now laying plans to that end; but the only true reformation can be realized when the prayer of our Lord is answered, "Sanctify them through thy truth." When God's word has reached every dwelling in the empire, and its enlightening and sanctifying power has found its way to every heart, then, and not till then, will this country be truly and thoroughly reformed. That that day may be hastened let us all labour and pray.

On behalf of the Mission to Western Turkey:

Yours, with warm Christian salutations,
M. P. PARMELEE, } Committee.
J. T. PETTIBONE, } Committee.

JAPAN.

LETTER FROM REV. L. H. GULICK, M. D.

YOKOHAMA, JAPAN, July 14, 1879.

On the 2d inst., the Methodist Episcopal Annual Conference held their usual Bible meeting in Tokio. The meeting was presided over by Mr. Honda, the admirable native local preacher, spoken of by Bishop Wiley in his address (quoted in the *Bible Record*, May, 1879), through whom the Bible and Christianity have found a permanent lodgment in Hirosaki, at the very north of this island. A young native preacher first gave the audience a résumé of the work done by the American Bible Society, after which it was my privilege to speak of the wonderful adaptations of the Bible to human needs. The Rev. Julius Soper kindly and effectively translated my English into idiomatic Japanese. This is the third successive year that I have been invited to represent the Bible cause before the Methodist churches in Japan—which is but one of the many indications of the active and cordial relations maintained by that Church toward the American Bible Society.

It is pleasant to feel that I have arrived at the stage in my work when I can begin to report tangible, spiritual results. During my first year in Japan, a Bible colporteur, under the immediate care of the Rev. Mr. Loomis, for a short time worked in the regions to the east of Yokohama, across the Bay of Yedo, but without any special results. Again, during the summer of 1878 two students were sent there by Mr. J. C. Ballagh, as narrated in the *Bible Record* for May, 1879; and other evangelistic efforts have also been made in that region. One man from that side of the bay some time since made a profession of Christianity, and a few months ago died, bearing such dying testimony to the gospel, that at last an impression has been made on the stolid minds and hearts, and several have already publicly joined the church.

The Rev. Messrs. Correll, Krecher, and Winn recently returned from a long trip to the north and west of this island, a portion of which covered a part of the journey taken by myself in the summer of 1876 in company with Messrs. Ballagh and Greene. They report having found traces of us, especially in one village in the province of Akita, where a man sought them out immediately on their arrival, saying that three years ago he had received Christian books which he and others had been studying, and about which

he wished further explanations. Several of the villagers came in that evening to hear and learn, and next morning they again came, to learn yet more before the missionaries should leave. This will of course be followed up, and we may hope that it will be the beginning of a good work. Thus does the seed, though sown on the waters, bring forth fruit "after many days."

I send you with this, copies of our new publications from the hands of the translation committee, viz., the Epistles to the *Ephesians*, *Philippians*, and to the *Thessalonians*. The Pastoral Epistles are also about ready for the press. The committee have now finished their labours of translation on all the books of the New Testament, with the exception alone of the Revelation, in which they are progressing rapidly.

I also send you Matthew in the scholarly *kata kana* style, published on your authorization, as an experiment. This gives us four different literary styles for our Scriptures: 1. The Common Reader's style, with lateral Chinese characters. 2. The Standard style, *hira kana* with *kana* lateral to the Chinese characters, for average readers. 3. The Scholarly style, with *kata kana* and a large increase of Chinese characters; and 4. The Chin-Japanese style, consisting of the Chinese version with Japanese syllabary attachments. The entire New Testament and the Psalms will soon be published in this last mentioned style, which is acceptable to those making most pretensions to a knowledge of Chinese. These different literary styles, printed in different editions, will give the Scriptures to the Japanese, in ways and forms suited to all.

Yours, sincerely,

LUTHER H. GULICK.

BIBLE COACH IN SPAIN.

FIGUERAS, July 7, 1879. (Province of Gerona.)

I told you in my last that as soon as possible I would write you the particulars of our journey. To-day is a day of rest, and I take up the pen to give you the latest news. In *La Bisbal*, being fair-day, we drove the coach into the middle of the square and all the morning had an uninterrupted sale, until the *alguacil* (see Matthew, v. 25, the officer) represented to the mayor that we were Protestant "propagandistas." We were presently sent for, and were told that if we did not announce our books *viva voce*, we might continue our sale. But the *alguacil*, being determined by every means to hinder the sale, demanded that our licences should be examined by the town-clerk, and when he saw that the town-clerk and judge cleared our papers and authorized our sales, he went away crest-fallen, and we returned to the coach and continued our work. And now I hope that what I am about to relate will call your special attention, for I am sure the Lord is working wonderfully in men's hearts in this land, not only in *single* cases, but even whole districts are awakened to hear and feel the good news of the "Redeemer." Such is the condition of *Figueras* and the surrounding mountain-villages of the Pyrenees, where of late we have laboured in the blessed work. In the beginning of the past week we came to a town called *Perelada*, a truly rustic place, where we sold some Gospels and Testaments. The women listened with much attention, as we announced to them Jesus slain and glorified. God will take care of the seed sown there.

We went from thence to *Rosas*, and notwithstanding that it is a most priest-ridden place, many came to purchase and hear the word of God. On

the third of the month we left the coach and visited *San Clemente*, a town in the Pyrenees. As we could go no further up the mountains with the coach we took up our "carriages," (knapsacks full of books), and as soon as we announced the sale many women came round us. Very soon the mayor, hearing who we were, came and asked us to hold a meeting for the people, and offered us the village ball-room for the Lord's day. We accepted his offer and promised to return. After the sale we went to another place called *Cabanas*, where we were well received and had a fair sale. We returned to *Figueras*, and next day went to *La Junquera*, and from thence to a village up in the mountains called *Gallanas*. The people treated us well and asked if we could hold a meeting. We sold them all our Testaments and Gospels, and returned at night to *La Junquera* to get more books from the coach. Bro. Tor and myself then went up to a town in the Pyrenees called *Cantallops*. The people were very timid at first, but after some hours' conversation, although very poor, they bought a goodly number of Scriptures. We slept there that night and they shewed us much kindness. The following day we came down the mountains, and passed through a village called *Caymany*, where we sold two Bibles. According to our promise we went again to *San Clemente*. We set out at four o'clock in the morning, and the coach took us as far as it could ascend the mountains. On our arrival we went through the streets as a kind of announcement that we had come, and were taken to a large "sala," which was soon filled. The people seemed moved as we announced to them the love of God to the world, and asked if I would address them in their own dialect (Catalan). The mayor asked when we would come and hold another meeting. We left them all the Scriptures we had, and went on the next day to another village, where the mayor, after hearing of our mission, offered us the *plaza* or square, where we put the coach, and the whole of the population came to hear the word of God. We had indeed a good time among them, and many purchased the Scriptures.

There are other towns where we know we shall have a good reception. In many places they beg us to send them a schoolmaster.

FRANCISCO OLIVES.

To Mr. George Lawrence.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

I am pleased to be able to state that persons are writing from various portions of my field, and are offering to distribute the Scriptures as volunteers, which is very encouraging to me. And I begin to think that the "Volunteer Plan" will meet the demands of my field, probably for years to come. It requires a large outlay of stock in books, placed in the hands of some seventy branches, committees, and clergymen, yet with care and strict attention on the part of your Superintendent there need not be any loss.

The month of August was one of great missionary labour in the northern portion of California, but financially was not very encouraging. I never knew such a pecuniary pressure in this country. I visited Yreka, Little Shasta, Fort Jones, Crystal Creek, and Etna in Siskiyou

County, Trinity Centre, and Shasta City, county seat of Shasta County. I organized branch societies for Siskiyou and Shasta Counties, and at Red Bluff a branch for Tehama County. The organization in Shasta County is a female Bible society, and the officers and committee comprise some of the most active Christian ladies that it has been my pleasure to meet on any field of labour. And I shall expect a model report from them after the work is completed.

The weather was extremely hot during the whole of my tour, the thermometer ranging from 90 to 108 degrees.

IOWA.

I visited in August the following auxiliaries: Mt. Vernon, Cedar Rapids, Crawford County, Logan, Greene County, Des Moines County, Lucas County, Pottawattamie County, Polk County, Postville, Winneshiek County, Marshall County, and the Des Moines annual conference of the Meth. Ep. Church, at Des Moines. I trust my visit to these local societies will result in permanent good. There is an increasing interest felt and manifested in the cause.

KENTUCKY AND TENNESSEE.

Wednesday, the 6th of August, attended the Concord Baptist Association, in Owen County, Ky., to make arrangements for the canvass of Owen County. Wednesday, the 15th, attended the State Baptist Association (coloured), in Lexington, Ky., presenting the interests of our work. Sunday, 17th, attended the annual meeting of the Bedford and Trimble County, Ky., Bible Society, preaching in the Meth. Ep. Church, South, at 11 o'clock. Addressed Sunday school at the Christian Church at 4 o'clock, P.M. Preached again at night in the Meth. Ep. Church, taking collection at both morning and night services. Sunday, 31st, attended the Ruggles Camp Meeting of the Meth. Ep. Church, in Lewis County, Ky. Addressed about two thousand people, presenting the claims of the Bible Society.

During the month, Colporteur Wm. Kay has completed the canvass of Robertson County, Tenn.; Colporteur T. R. Dodson has finished the canvass of Jackson and Clay Counties, Tenn.; and Colporteur Wm. H. Rogers has finished the canvass of Marion County, Tenn.

County Agent J. B. Tope has finished the canvass of Casey County, Ky., the expense of which was borne by the Boyle County Bible Society, Ky. The month has been one of usual toil and travel, but financial results have been very small.

MISSOURI.

I have just visited one of the German Evangelical Synods, at Boonville; its members are at work in Northwestern Missouri, Iowa, Nebraska, and Kansas, and help our Society each year; the churches of that order in St. Louis have given us many hundred dollars in past years, and still continue to take annual collections for the Bible cause.

Our colportage work for August is as follows: ten men have laboured 258 days, have travelled 3,323 miles, have visited 2,720 families, and of the 442 found destitute, have supplied 432, and 407 individuals; 1,481 copies of Scripture have been sold for \$514 84, the cost price; and 905 books have been given to the needy, valued at \$139 29.

NEBRASKA AND COLORADO.

On August 5th, I went from Omaha to North Platte, 294 miles west, and gave twenty-four

hours to the Bible Committee of Lincoln County, Neb. Had a pleasant public meeting, through the energy of our depository and treasurer, Bro. Swarthout. Collection was deferred till the return of two pastors who are known to be in full sympathy, so that I have no doubt the collection will be attended to.

Carbon County, Wyoming, Bible Committee was my next halt. Our depository and treasurer takes interest to make sales, and pays over promptly. Community is small; churches very feeble. It is wholly a railroad town. Our books are well cared for by Mr. Foster, being protected by glass doors.

At Laramie City, Wyoming, I spent the first Sabbath of my long tour. Books well cared for, and a few of the ladies of Laramie interest themselves to visit families and supply the destitute. Had a good anniversary, at which these two themes were discussed with interest: "Bible Biography—its lessons;" "Bible Promises—their riches."

I have pledges from Jefferson County Bible Society and from Park County Bible Society, Col., on the part of their officers, that a vigorous effort will be put forth to visit families, and supply the destitute during the year now commenced.

NORTH AND SOUTH CAROLINA.

It was my privilege to attend on the 13th the anniversary meeting of the Mecklenburg County, N. C., auxiliary, to deliver an address at it, and to witness the intelligent zeal and interest with which this excellent society is still supported. Its anniversaries are moveable, are held on week days, and the people bring basket dinners, and give the day to the cause. At each meeting the roll of all the churches in the county is called, for delegates and contributions (a provision suggested by me some years ago), and a committee is appointed to see that the cause is presented and collections taken up in every congregation in the field during the year. At the last meeting delegates were present from eleven churches, and contributions were reported from nineteen, amounting to about \$260.

The Gaston County, N. C., auxiliary held its anniversary meeting on the 9th of the month, and this well-conducted society's plan of operations is worthy of note. It has a branch and depository in each township, and these branches have their anniversary meetings, at which delegates are appointed and reports made to the annual meeting of the county society.

The colportage work for the month, as a whole, was good. Some of the labourers lost time from sickness, but, of the fifteen under commission, fourteen reported service; 2,751 families were visited, of whom more than a fourth were found destitute, and of these one-fifth, lacking one, and 339 individuals, were supplied; 2,600 volumes of the Holy Scriptures were distributed.

OHIO AND EASTERN INDIANA.

Loveland and Vicinity occupies small portions of Clermont and Warren Counties, settled by sterling and intelligent inhabitants. The meeting was held at Mainsville, and was attended by representatives from nearly all of the churches within the auxiliary and by a large congregation. A general interest in the great cause prevailed. The local volunteer canvass was carefully considered in a meeting of officers and pastors, and favourably entertained.

OREGON AND WASHINGTON TERRITORY.

I attended the session of the Columbia River annual conference of the Meth. Ep. Church, which convened at Walla Walla on the 7th, and, by invitation, addressed the conference on the Bible cause. Resolutions, favourable to the American Bible Society and its work were adopted by the conference. The amount received from the conference, direct, for the American Bible Society, is \$32 70.

On the evening of August 17th, I attended the anniversary of the Wasco County Bible Society, at the Congregational Church. Addresses were made, at the meeting, by Rev. Mr. Reese, of the Baptist Church, Rev. Mr. Gray, of the Congregational Church, Samuel F. Brooks, Esq., and your District Superintendent. A collection amounting to \$11 45 was taken, with \$3 75 additional, in subscriptions. Nearly the whole of the business part of the Dalles was destroyed by fire several months since, which fact accounts for the small amount collected. From the Dalles I went to Portland, where I met the Oregon annual conference of the Meth. Ep. Church, which convened on the 20th. By invitation of the bishop, I delivered a short address before the conference, on the interests and work of the American Bible Society. Resolutions, approving the work of the American Bible Society and promising continued co-operation with it in its noble work, were adopted by the conference. I was very cordially received by the members of this conference, as the representative of your Society, and my associations with them were very pleasant indeed.

TEXAS.

This month I visited six auxiliary societies, and annual meetings were held by Fayette County, Kosse, and Moulton Bible Societies. At Moulton the attendance was large and the exercises interesting. This society is in good working order. It supplied its field during the year by volunteer Bible distributers.

The continued drought and consequent depression in business rendered it almost impossible to raise money for the Bible cause in the counties visited. The drought is becoming alarming. The bed of the Rio Grande River from El Paso to Fort Quitman is perfectly dry, and much sickness and distress prevail on account of the scarcity of water. The farmers in some districts have left their homes, and moved with their stock where there is water and are living in tents.

The colportage work this month is quite satisfactory, notwithstanding the dry and hot season. It was necessary to move some of the colporteurs from the dry districts into parts more favourable.

The people desire the Bible, and in many instances they give their last nickel for it. My heart has been touched to see the joy shown by destitute families on receiving the word of God. I also admire the zeal and endurance of the colporteurs, braving the heat and the dust, as if by some inspiration, that they may carry the gospel to those waiting for it. Surely this work is not of man alone. Great results must follow. Already we begin to see the effects of the two years' Bible distribution in this State, in the quickened efforts of the churches, in the largely increased interest in Sunday schools, and in the passage of the salutary Sunday law by the legislature of this State. "My word shall not return unto me void."

WEST VIRGINIA.

The month of August has been spent in working up our Bible cause interests in Upshur County, centering at Buckhannon; in Randolph County, centering at Beverly; in Barbour County, centering at Philippi; in Gilmer County, centering at Glenville; and Braxton County, centering at Sutton; all county seats.

To accomplish my August work I have travelled over 400 miles, on some of the roughest, most hilly, and mountainous roads in the State. Being out under a blazing sun most of the days, my face and hands were well near blistered by its scorching rays. I drove a horse and gig eighty miles to fill my appointment at Braxton Court House alone. It nearly shook the life out of me.

In these interior counties of the State the people rely chiefly on their cattle sales as their main pecuniary resource. Not finding ready sale, money was seldom scarcer. They have done all they felt able to do. With the return of flush times our cause *must* prosper. This State will become, in time, one of the richest States in the Union, of its size and population.

NORTH FULTON BIBLE SOCIETY, ILL.

The annual meeting of this auxiliary was held in the Baptist Church, on Sunday evening, Aug. 24th, 1879. Addresses were made by the Rev. T. C. Hartshorn, and Rev. Dr. Whiting, pastor of the Baptist Church.

The report of the treasurer, Miss Eliza B. Shinn, stated the total receipts from sales of books, etc., to have been \$112 70 for the past year. After the usual election of officers for the ensuing year, a committee of ten ladies was appointed to visit the four wards of the city, with the view of seeking and supplying any destitution that may be found.

POTTAWATTAMIE COUNTY BIBLE SOCIETY, IOWA.

DEAR BRETHREN:—Now that the agent has completed his work in this county, I have the pleasure to render the report called for by your letter of March 11th. A consolidation of his monthly reports shows that he has spent 152½ days in the work; in which time he has visited 2,789 families and places of business, finding 398 families destitute of the Scriptures, and supplying 192 of them, besides thirty individuals. The number of books donated has been 188, and their value \$56 58. The agent has also sold ninety-one books, valued at \$53 25.

The canvass has been very thorough and complete in the western part of our large county; but somewhat less so in the eastern part, owing to the extreme heat of the summer and the illness of our agent, which reduced the time he was able to give to the work. The expense of the work has been met in full by the contributions of the friends of the Bible. I believe the time has come for a new auxiliary in the eastern part of our county; if so, the books remaining, or a part of them, may be needed there. Trusting that this work may prove to be of real and lasting good,

I am, yours truly,

BENJ. TALBOT,
President of Pottawattamie County Bible Society.

CAPE MAY COUNTY BIBLE SOCIETY, N. J.

CAPE MAY CITY, N. J., Sept. 17, 1879.

DEAR SIR:—I herewith transmit annual report of the Cape May County Bible Society, which held

its twenty-ninth anniversary yesterday in the M. Ep. Church, of this city. The occasion was one of interest, the meetings well attended, excellent addresses were made in behalf of the cause by Rev. Messrs. F. B. Greul, pastor of Baptist Church of this city, C. W. Turrell, Meth. Ep. Church, Cape May Court House, W. S. Zane, Meth. Ep. Church, Tuckahoe, and Rev. Geo. Sheldon, D.D., of your Society.

At the latter's suggestion, it was promptly resolved to put two new copies of the Scriptures in each of the eleven government life-saving stations on the seacoast of our county. A crew of six men in each, for six months of the year. Also to endeavour to complete the work of distribution in the county during the coming year.

May I ask you to place in the hands of your treasurer the enclosed communication.

Very truly yours, EDWARD P. SHIELDS,
Corresponding Secretary.

The "enclosed communication" refers to a transfer which this auxiliary generously makes to the American Bible Society, of \$1,000 from book to donation account.

GLoucester County Bible Society, N. J.

The sixty-fourth anniversary of this auxiliary was held in the Meth. Ep. Church of Mantua, N. J., on the afternoon and evening of Sept. 11th, 1879.

Contributions from different churches aggregated \$122 86 according to the treasurer's report, and during the year past the auxiliary has paid the American Bible Society \$145 33 for books. It was also decided to donate to the American Bible Society the balance of money standing to the credit of this society in New York, for missionary purposes.

Rev. Dr. Sheldon, District Superintendent for American Bible Society, made the opening address of the anniversary occasion, and was followed in the evening session by Dr. Grayson Provost, on the "Condition of a People without a Bible," and by Rev. Jesse Y. Burke, on the topic, "Condition of a People with a Bible."

The attendance at this anniversary meeting was good, and much interest was manifested in both the afternoon and evening sessions.

Clinton County Bible Society, N. Y.

The sixty-fourth anniversary of this auxiliary was held in the First Presbyterian Church of Plattsburgh, Sept. 23d, 1879. The treasurer reported a credit at the Bible House, New York, of \$279 04, and the cash collections and contributions amounted to \$135 39. The sales and donations of Bibles during the year amounted to \$215 46.

On motion, it was resolved that the executive committee ascertain the amount needed by the auxiliary for the distribution of books to the needy, and that the balance of the funds to its credit be donated to the American Bible Society.

After short remarks by Dr. T. B. Nichols, and the Rev. C. S. Hagar, the meeting adjourned till evening, when an eloquent address was delivered by the Rev. J. H. Bond, which closed the celebration of another interesting year of this society's history in working for the Bible cause.

TESTAMENT FOR THE BLIND.

BLUE EARTH CITY, MINN., Aug. 27, 1879.

The New Testament for the blind, donated to Miss Maria Crandall, came by express, and myself, wife, and daughters carried it to her. It happened to be her birthday. I gave her the package without telling what it was, and as she hurriedly untied the strings the countenance showed great excitement. On opening the volume and realizing what it was she fervently clasped her hands and said, "Praise the Lord;" then "greedily" she read, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you." It was a scene never to be forgotten by all present. Many thanks to your noble Society for this gift.

Very truly, yours,

D. B. THURSTON,
Secretary Faribault Bible Society.

Miscellaneous.

TWO WAYS OF READING THE BIBLE.

"Would you like another chapter, Lilian dear?" asked Kate Everard of the invalid cousin, to nurse whom she had lately come from Hampshire.

"Not now, thanks; my head is tired," was the feeble reply.

Kate closed her Bible with a feeling of slight disappointment. She knew that Lilian was slowly sinking under incurable disease, and what could be more suitable to the dying than to be constantly hearing the Bible read? Lilian might surely listen, if she were too weak to read to herself. Kate was never easy in mind unless she perused at least two or three chapters daily, besides a portion of the Psalms, and she had several times gone through the whole Bible from beginning to end. And here was Lilian, whose days on earth might be few, tired with one short chapter!

"There must be something wrong here," thought Kate, who had never during her life kept her bed for one day through sickness. "It is a sad thing when the dying do not prize the word of God." Such was the hard thought which passed through the mind of Kate, and she felt it her duty to speak on the subject to Lilian, though she scarcely knew how to begin. "Lilian," said Kate, trying to soften her naturally quick, sharp tones to gentleness, "I should have thought that now, when you are so ill, you would have found special comfort in the Scriptures."

Lilian's languid eyes had closed, but she opened them, and, with a soft earnest gaze on her cousin, replied, "I do—they are my support; I have been feeding on one verse all the morning."

"And what is that verse?" asked Kate.

"Whom I shall see for myself," began Lilian, slowly; but Kate cut her short—

"I know that verse perfectly—it is in Job; it comes just after 'I know that my Redeemer liveth'; the verse is, 'Whom I shall see for myself, and mine eyes shall behold, and not another.'"

"What do you understand by the expression, 'not another?'" asked Lilian.

"Why, of course, it means—well, it just means,

I suppose, that we shall see the Lord ourselves," replied Kate, a little puzzled by the question; for though she had read the text a hundred times, she had never once dwelt on its meaning.

"Do you think," said Lilian, rousing herself a little, "that the last three words are merely a repetition of 'whom I shall see for myself?'"

"Really, I have never so particularly considered those words," answered Kate. "Have you found out any remarkable meaning in that 'not another?'"

"They were a difficulty to me," replied the invalid, "till I happened to read that in the German Bible they are rendered a little differently; and then I searched in my own Bible, and found that the word in the margin of it is like that in the German translation."

"I never look at the marginal references," said Kate, "though mine is a large Bible, and has them."

"I find them such a help in comparing Scripture with Scripture," observed Lilian.

Kate was silent for several seconds. She had been careful daily to read a large portion from the Bible; but to "mark, learn, and inwardly digest it," she had never even thought of trying to do. In a more humble tone she now asked her cousin, "What is the word which is put in the margin of the Bible instead of 'another,' in that difficult text?"

"A stranger," replied Lilian; and then, clasping her thin, wasted hands, she repeated the whole passage on which her soul had been feeding with silent delight, "'Whom I shall see for myself, and mine eyes shall behold, and NOT A STRANGER.' Oh, Kate," continued the dying girl, while unbidden tears rose to her eyes, "if you only knew what sweetness I have found in that verse all this morning while I have been in great bodily pain! I am in the Valley of Shadow—I shall soon cross the dark river; I know it: but He will be with me, and 'not a stranger.' He is the Good Shepherd, and I know his voice; a stranger would I not follow. And when I open my eyes in another world, it is the Lord Jesus whom I shall behold—my own Saviour, my own tried Friend, and 'not a stranger;' I shall at last see him whom, not having seen, I have loved."

Lilian closed her eyes again, and the large drops, overflowing, fell down her pallid cheeks; she had spoken too long for her strength. But the feeble sufferer's words had not been spoken in vain.

"Lilian has drawn more comfort and profit from one verse—nay, from three words in the Bible, than I have drawn from the whole book," reflected Kate. "I have but read the Scriptures—she has searched them. I have been like one floating carelessly over the surface of waters under which lie pearls; Lilian has dived deep, and made the treasure her own."

Let me earnestly recommend the habit of choosing from our morning portion of the Bible some few words to meditate over during the day. At a mothers' meeting which I attend, each of the women in her turn gives a text to be remembered daily by all during the week; and in every family such a custom might be found helpful. It is by praying over, resting on, feeding on God's word, that we find that it is indeed spirit and life, and to the humble, contrite heart, "sweeter than honey and the honeycomb."

A. L. O. E.

"SWEETER THAN HONEY."

By Rev. Chester Bridgman, in the Religious Herald.

My caption is not taken from Samson's question, but from David's assertion. The former implies that nothing is sweeter than honey; the latter states positively that God's word is.

And yet how meagre David's Bible was, compared with ours. He had the five books of Moses, Joshua, Judges, and Ruth, and Job, and that was all; but he loved God's law, and it was sweeter than honey to his mouth. The canon has long since been completed and closed, and now with the poetical and prophetic books, the gospels and epistles, our Bible is far richer than David's. Is ours as dear to us as his was to him?

What treasures of history does it contain—the only reliable narrative for the first 2,500 years of the history of our race. The Hindus claim great antiquity for their sacred writings, the Vedas; but they were not written for five hundred years after Moses; and Job is a thousand years older than Homer.

And what a rage fiction has had, and still has, and especially with the young; and yet the simple Scriptural story of Abraham, or Jacob, or Joseph, or Moses, and above all, of Jesus, is more charming and entrancing than any fiction, which is but husks compared with the sincere milk of the word.

It is said that Rufus Choate made a daily study of the classics throughout his brilliant legal practice, as the best mental discipline and stimulus. The Bible shows a better furniture still, as is shown in the loftiest flight of eloquence of Webster and others.

And what a book it has been for our own and other Christian nations. An African prince once sent an embassage to Victoria to learn the secret of England's success and glory. She did not point them to her crown jewels, worth twenty millions of dollars, or to her proud navy, but sent a handsome copy of the *Bible*, saying, "Tell the prince this is the secret of England's greatness!" How insane and suicidal the persistent efforts of the Romanists to rob us of the *Bible*, since it has made our land what it is.

An infidel young lawyer made it his boast that he would locate where there were no churches, Sabbath schools, or Bibles. He found his place at the West, but in six months he wrote to an old classmate, a young minister, begging him to come out, and bring a plenty of *Bibles*, and preach, and start a Sabbath school, as he had become convinced that a place without any Christians and churches and Bibles was too much like hell for any living man to stay in. So, if we give the infidels plenty of rope it may be they will hang themselves.

But how refreshing is the present revival of Bible study, both by the people generally in the International lessons, and by scholars delving deeper than ever into the true meaning of the original; and as one has said, "the more we study the sweeter will it grow;" even as to David, "sweeter than honey."

BIBLE CHARACTERS.

Very suggestive are the sketches of character that we come upon, here and there, in the Bible. How earnestly we desire to hear of some of them again, as we long to know the history of some sweet, expressive face that passes us in a strange crowd; as we strain our ears after another note of the melody that suddenly drops into eternal silence. Ah, the snatches of song broken off! Alas, that the shifting panorama of life hurries

us forward so relentlessly, in and out of kaleidoscopic forms with the unceasing rapidity of ever-changing time. These glimpses of life are significant.

Jephthah's daughter, whose tragic story reminds us so strongly of Iphigenia; Vashti, who, in her purity and dignity, like Lucretia of Rome, chose anything rather than dishonour; Job's wife, who is generally regarded as the Hebrew precedent for Xanthippe, and whose one speech has made her world-renowned—who does not feel the life-likeness of these?

Tell us more of Rizpah, we involuntarily cry, when we have seen her twice in such remarkable positions; once, as the cause of a quarrel that broke up the last remnant of kingly power in the house of Saul, and again in that never-to-be-forgotten vigil through the wheat-harvest, beside her dead sons. Was the mother-heart of the Shunammite woman at last gratified by the honourable maturity of her son? How much we like this friend of the good prophet, who provided for him with such tender hospitality, and who, when asked if he might not speak to the king for her, or otherwise do her service, replied with such simplicity and true self-respect, "I dwell among mine own people."

Unsatisfied with the particular virtues dramatized so variously, so attractively, and in such touching situations, the Jews have crystallized their ideal in the thirty-first chapter of Proverbs. And are Ruskin's thoughts, so poetically expressed in "Queens' Gardens," any higher tribute to woman than this picture of a perfect wife and mother? Industrious, energetic, and prudent, she buys understandingly, and her store multiplies itself by her management; with her own hands she ministers to the needy, and by her presence comforts those who are distressed; she clothes both herself and her household in beautiful garments; she makes a home full of grace and gladness; fear cannot trouble her, for her soul though like the earth, responsive to the slightest magnetic influence, can never be thrown off its balance. But she is more than this. "*Strength and honour are her clothing.*" Is this homage weak? Is this woman placed in the category of the sick, the suffering, the helpless, who are to be burdens—however willingly he bear them—of the strong man? Is it not rather homage to the woman of free and healthy action, of unfettered thought, of independence and helpfulness? Personal charms are not despised, although they cannot be relied on; "*favour is deceitful, beauty is vain,*" she is told, but a woman that feareth the Lord, "*she shall be praised.*" Wise and gentle in her conversation, the grave, sweet pattern of the highest womanhood to her children, the joy of her husband, upon her lifted brow she wears the true crown of rejoicing. "*Many daughters have done virtuously, but thou excellest them all.*"—*National Repository.*

A FEW days before his death, "the foremost man of all his times"—Daniel Webster—drew up and signed this declaration of his religious faith:—"Lord, I believe; help thou mine unbelief." Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the insignificance of this globe, has sometimes shaken my reason for the faith that is in me, but my heart has always assured and reassured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience."

TEACH ME TO LIVE.

Teach me to live! 'tis easier far to die;
Gently and silently to pass away,
On earth's long night to close the heavy eye,
And waken in the realms of glorious day.
Teach me that harder lesson, how to live,
To serve Thee in the darkest paths of life;
Arm me for conflict now; fresh vigour give,
And make me more than conqueror in the strife.

Teach me to live! my daily cross to bear,
Nor murmur though I bend beneath its load.
Only be with me; let me feel Thee near;
Thy smile sheds gladness on the darkest road.

Teach me to live, and find my life in Thee;
Looking from earth and earthly things away;
Let me not falter, but unfiringly
Press on, and gain new strength and power each day.
Teach me to live! with kindly words for all;
Wearing no cold, repulsive brow of gloom;
Waiting with cheerful patience, till thy call
Summon my spirit to her heavenly home.

—Selected.

Bible Society Record.

NEW YORK, OCTOBER 16, 1879.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, October 2d, at half-past three o'clock, P. M., Frederick S. Winston, Esq., Vice President, in the chair.

The Committee on Finance reported the receipts for September, from auxiliary societies, churches, and individuals, \$8,030 37; rents, \$888 65; legacies, \$5,266 28; for books sold, \$10,606 20; total, \$24,791 50. Disbursements, upon their audit and warrant, \$31,816 61.

The Committee on Publication reported that the issues for the month of September were 72,559 volumes; and that 3,224,000 copies of the Agate Testament had been printed from duplicate sets of plates made ten years ago, and recommended a new set of plates to be made.

Among the important grants recommended by the Committee on Distribution, and approved by the Board, were the following: To the Society's Agency in Russia, 10,000 copies of the Reval-Estonian Bible, manufactured at the Bible House, for distribution in Reval in Estonia; to the Presbyterian Board of Foreign Missions, for the Zulu Mission, 400 copies of the Mpungwe Scriptures and 200 Gospel of St. John, in the Dikéle dialect; to the German Mission of the Meth. Ep. Church, \$8,900 in funds for printing Scriptures at Bremen, for distribution in Ger-

many; and \$2,500 in books for colportage work in destitute portions of this country.

The Committee on Agencies reported that during the past five months eighty-six colporteurs had been employed by this Society in thirteen different States. As the results of their labours, 83,842 families were visited, of which 17,720 were found to be destitute of the Scriptures, and 13,638 of these were supplied; and that 58,137 copies of Scripture had been distributed by sale and gift through this agency. The cost to the Society for the labour of colporteurs was thirteen cents for every family visited, or nineteen cents for every copy of Scripture distributed. This expense was met by the sale of books entrusted to them, and in addition, \$4,110.48 returned to the Society.

Important recommendations were made to the Board by the Committee on Legacies, respecting their department of the Society's business, which were adopted.

Two auxiliaries were recognized, one in Iowa and the other in Colorado.

BIBLE DISTRIBUTION IN RUSSIA.

[Editorial Correspondence of the Bible Society Record.]

"Of Thebes, the ancient royal residence upon the Nile, its contemporaries boasted that it had a hundred gates. For another reason, like praise may be bestowed upon this empire, which far surpasses every modern kingdom in its vast extent of space and of time. More than one hundred languages are spoken by the people and subjects who are united under the Russian sceptre, and have taken the oath of fealty to the autocrat of the land."

These are the opening words of a volume published in 1870 by the Evangelical Bible Society in Russia, which contains the Lord's Prayer in one hundred and eight dialects and languages, as used in various parts of the empire and by people under its sway. Some of these are versions handed down from antiquity; some are the fruits of Christian scholarship in the years between 1812 and 1826, when the original Bible Society of Russia was in the height of its prosperity; some are the work of missionary priests of the Greek Church, and some are European versions by no means peculiar to Russia.

This collection of specimens, carefully edited with historical notes by Pastor Dalton of St. Petersburg, illustrates the vastness of the scale on which Bible work needs to be done in the Russian empire. In more than sixty of these languages the Bible, or parts of it, was distributed in Northern Russia last year by the British and Foreign Bible Society.

But I found it very interesting to mark the efforts made by Russian subjects themselves, without aid from foreign lands, to promote the circulation of the Scriptures "without note or comment," among the people, as a matter not of business but of missionary work.

I found two Bible societies in St. Petersburg (one of which I had never heard of before), one of them restricted by its constitution to work among Protestants, and the other circulating only the Russ Scriptures printed by the Holy Synod of the Greek Church.

THE EVANGELICAL BIBLE SOCIETY IN RUSSIA.

This society has been at work for many years. Its constitution, dating from March, 1831, announces its aim to be the widest possible circulation of the Holy Scriptures, without notes, among all *Protestants dwelling within the limits of the Russian empire*. Its editions and versions must be such as meet with the approval of the several church authorities. Its management is entrusted to a central committee, meeting monthly, and consisting of a president (nominated by the emperor), from six to twelve directors, a treasurer, and a business manager, all of whom serve without salary. The president, Adjutant General Baron von Meyendorff, has been in office since 1845. There are eighteen sectional committees in different provinces of the empire, which work to some extent independently of the central committee, and with different degrees of efficiency. Some at least of these sectional committees publish an annual report, but the report of the society appears only once in four years. In the last report the entire receipts from contribution and sales for four years appear to be 13,172 roubles—or about \$6,500. It has investments of the value of 26,400 roubles. Its direct distribution, independent of the sections, amounted to only 4,452 copies—but in connection with them the issues in four years were 20,637 Bibles, 48,642 New Testaments, and 1,073 Gospels and Psalms. The circulation seems to consist chiefly of German Scriptures, though at the St. Petersburg depot books are offered in fourteen other languages, including among others, Finnish, Estonian, Lettish, Polish, Russian, and Hebrew.

The entire circulation of the society since 1831 amounts to 936,175, about one-fourth of which were Bibles.

This society has evidently a very wide field open before it, if only it receives such a liberal and hearty support from the Protestant communions within the empire as it deserves. It is precluded indeed from any attempt to disseminate the Scriptures among the members of the Greek Church, and it may not extend its philanthropic work to other lands, but independently of these restrictions, its opportunities are very great.

SOCIETY FOR PROPAGATING THE WORD OF GOD IN RUSSIA.

This is a much younger society, whose tenth report covers the operations of the year 1878, although its germs have existed for more than a decade. It has an imperial charter and the patronage of the government, more than a

thousand roubles a year being contributed to its treasury by the members of the imperial family. This society consists of thirty-four active members and 515 collaborators in different parts of the empire. I understand that generally, though not necessarily, these are members of the Greek Church, and that only those Scriptures are circulated which are approved by that church, in the Slavic and Russ languages. It put into circulation in 1878, 42,727 copies, of the value of 16,046 roubles. Very few if any of these were complete Bibles, but 16,000 were New Testaments, and the remainder principally Psalters and Gospels. The entire number of volumes of Scripture distributed in ten years is 577,369. Depositaries are maintained at St. Petersburg and Moscow. About one-half of the sales are made through colporteurs, seven of whom were employed last year. Special favour is shown to these Bible distributors on many of the river steamers and railroads, free transportation of their persons and their books being granted them by twenty-seven different railway companies. The receipts for 1878 amounted to 10,905 roubles, about one-half of which seems to have been derived from sales.

Such a society as this, working with but little outward show, but really penetrating provinces far from the capital, and furnishing the Russian-speaking people with portions of Scripture bearing the authorization and imprint of the Holy Synod, was one of the most hopeful things I saw in Russia.

BRITISH AND FOREIGN BIBLE SOCIETY.

The operations of this society are on a still larger scale, for no less than 253,000 copies were circulated from the St. Petersburg depot last year. The common impression that the Scriptures are prohibited in Russia, doubtless grows out of the fact that the authorities forbid the importation or sale of *Russ* Scriptures in editions not approved by the Synod. I was told, however, in St. Petersburg, that the Synod's press had contracted to furnish the British and Foreign Bible Society with an edition of the Russ Bible without the apocryphal books, and with the text conformed to the Hebrew instead of to the Septuagint. Such an edition with such an imprint ought to have a large circulation.

THE AMERICAN BIBLE SOCIETY

has had but a limited field in Northern Russia, its circulation of Scriptures there being among a people known as Estonians, who occupy a province west of St. Petersburg, on the southern side of the Gulf of Finland. The old version of the Scriptures in use among them has been revised within a few years past, especially in

sof. to orthography and archaic forms, and Shelby *cu. u.* tions which this Society has printed Shelby County, among them have been very Switzerland County, especially for use in schools.

The circulation of these Reval-Estonian Scriptures amounted in 1878 to 20,874 copies.

I had the privilege of spending a few hours at Reval with Pastor Mozelli, an Estonian minister, and of hearing his expressions of gratitude for the service which the American Bible Society is doing for his people.

E. W. G.

Summary of District Superintendents' Reports,

For the month of August, 1879.

Number of District Superintendents reporting.....	18
Auxiliaries, Branches, etc., visited.....	127
Anniversaries attended.....	48
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible cause.....	132
Letters sent.....	1,568
Miles travelled on official duty.....	15,314
Donations and subscriptions secured for the Bible cause	\$1,123 92

BIBLE DISTRIBUTION IN AUGUST, BY FIFTY-NINE COLPORTEURS AND TWENTY-FOUR COUNTY AGENTS.

Colpor's. Co. Ag'ts.

Days of service.....	1,455	455
Families visited by them.....	16,487	6,812
Families found destitute of the Bible.....	3,452	658
Destitute families supplied.....	2,733	522
Destitute individuals supplied in addition.....	1,445	223
Number of books sold.....	8,999	1,470
Value of books sold.....	\$2,904 61	\$484 23
Number of books distributed gratuitously ..	2,881	626
Value of books distributed gratuitously.....	\$625 79	\$177 24

Summary of Sixty-eight Annual Reports of Auxiliary Societies,

Received in September, 1879.

Receipts from sales in twelve months.....	\$3,724 47
Receipts from collections and donations.....	8,763 21
Paid American Bible Society on book account.....	5,398 48
Paid American Bible Society on donation account....	765 85
Expended on their own fields.....	851 67
Value of books donated.....	852 07
Value of stock on hand at date.....	\$7,858 06
No. of these Auxiliaries reporting general operations..	8
Collecting and distributing Agents employed.....	8
Families visited by them.....	4,419
Families found destitute.....	434
Destitute families supplied.....	340
Destitute individuals supplied in addition.....	375
Sabbath and other schools supplied.....	8

Deceased Members.

- Hon. Cornelius Walsh, Newark, N. J.
- Rev. William Patton, D.D., New Haven, Conn.
- Rev. Thos. De Lacy Wardlaw, D.D., Shelbyville, Tenn.
- Rev. Joseph P. Thompson, D.D., LL.D., Berlin, Germany.
- Rev. Thomas Shepard, D.D., Bristol, R. I.
- Rev. Paul R. Brown, Tarrytown, N. Y.
- Rev. John P. Lacroix, Delaware, Ohio.
- Rev. John G. Whitfield, Enfield, N. C.
- Rev. William B. Merritt, New York.
- Richard Dukes, Findlay, Ohio.
- Joseph True, Pittsford, N. Y.
- Ruth S. Ingalls, Binghamton, N. Y.
- Daniel Drew, New York.
- Rev. Asahel L. Brooks, Danville, Ill.
- William McKim, Baltimore, Md.
- John C. Tower, Pawtucket, R. I.
- D. Kellogg Comstock, New York.
- Jacob P. Bunting, Crosswicks, N. J.
- Mrs. G. A. Sabine, New York.
- Mrs. Oren Gregg, Champlain, N. Y.
- Mrs. Lydia Sherman, Westfield, N. Y.
- George W. Duncan, Bath, Me.

Societies Recognized as Auxiliary,

October, 1879.

With Names and Post Office Addresses of Corresponding Secretaries.

- Custer County Bible Society, Col., Horace Tucker, Rosita.
- Dunlap & Vic. B. S., Iowa, G. W. Thompson, Dunlap.

MONEYS RECEIVED IN SEPTEMBER, 1879.

Donations:-

FROM INDIVIDUALS.

A Friend, Baltimore, Md.	\$100 00
Anonymous, Catskill, N. Y.	7 00
Anonymous, Bethel Springs, Tenn.	20 00
Cash.	1 00
Cash, New York.	25 00
Collections by Rev. A. Baltzer, St. Charles, Mo.	17 00
Collections by Colporteurs:	

Through Rev. W. R. Long, D. S., W. Va.	6 87
" " J. L. Lyons, " Ga...	22 68
" " W. B. Rankin, " Tex...	74 15
" " T. J. Rutledge, " Ala...	8 85
" " Geo. S. Savage, " Ky...	4 60
" " " Tenn...	33 35
" " E. G. Smith, " Ill...	26 00
" " J. J. Thompson, " Ks...	11 75
" " Geo. M. Tuthill, " Mich...	3 55
" " C. H. Wiley, " N. C...	11 25
" " " S. C...	32 43
" " E. Wright, " Mo...	11 90

Dagg, Samuel P., Cross Keys, Va.	5 00
Graham, Mrs. Campbell, Baltimore, Md.	20 00
Lyman, Mrs. L. S., Burns, Mich.	8 00
Mrs. E. R., Garraitville, Ohio.	5 00
McElheron, D., Westerville, Ohio.	5 00
McCormick, Rev. Thomas R., Duval, Texas.	5 00
Neuenschwander, Dr. D., Berne, Ind.	2 00
Sayre, Brooks, Summit, N. J.	5 00
Todd, Mrs. R. P., Newark, N. J.	5 00
Vanderburgh, W. H., Minneapolis, Minn.	60 00
Watermark, Miss Elise, Henderson, Texas.	1 00
Waldo, Mrs. Rebecca, Prattsburgh, N. Y.	10 00

\$542 88

FROM LEGACIES.

Abbe, Mrs. M. L., late of Albany, N. Y.	3,000 00
Bates, Moses, late of Lorain County, Ohio...	119 70
Curry, John, late of Franklin County, N. Y.	129 68
Capen, Urlah, late of Stoughton, Mass.	50 00
Earnest, George, late of Baltimore, Md.	565 84
Goddard, Goodell, late of Athol, Mass.	34 59
Haven, Henry F., late of New London, Ct....	150 00
Morgan, Samuel C., late of Norwich, Ct....	1,000 00
Parmlee, Isaac, late of Durham, Ct....	100 00
Silsby, Almira W., late of Concord, N. H....	8 00
Williamson, Dr. T. S., late of St. Peter, Minn.	10 00
Williston, J. P., late of Northampton, Mass..	98 56

\$5,266 28

FROM CHURCH COLLECTIONS.

ALABAMA.

Socopatoy Circuit M. E. Ch., North Ala. Conf.	4 10
Talladega " "	14 20

ARKANSAS.

Austin, Meth. Ep. Church.....	9 10
-------------------------------	------

CONNECTICUT.

Winchester, Cong. Church.....	3 84
-------------------------------	------

ILLINOIS.

Illinois Conference Meth. Ep. Church.....	3 25
Southern Illinois Conference Meth. Ep. Ch...	6 00

Northwest Swedish Conference, M. E. Ch...	17 50
---	-------

INDIANA.

Indiana Conference Meth. Ep. Church.....	27 10
Northwest Indiana Conference, M. E. Ch....	18 20

IOWA.

Des Moines Conference Meth. Ep. Church....	45 68
--	-------

KANSAS.

Council Grove, Meth. Ep. Church.....	6 30
Lawrence, Evangelical Lutheran Church....	25

Milford, Cong. Church.....	5 55
----------------------------	------

Tallahassee, Pres. Mission.....	10 00
---------------------------------	-------

MASSACHUSETTS.

Laurence, Grace Church.....	16 42
-----------------------------	-------

MICHIGAN.

Webster Church, Congregation.....	12 92
-----------------------------------	-------

NEW JERSEY.

Chatham, Pres. Church.....	23 85
----------------------------	-------

NEW YORK.

Brooklyn, Warren St. Meth. Ep. Church....	2 50
---	------

Erle Conference Meth. Ep. Church.....	6 65
---------------------------------------	------

New York, Washington Heights Pres. Church	2 45
---	------

New York Conference Free Meth. Church...	26 18
--	-------

North Tarrytown, Meth. Ep. Church.....	19 00
--	-------

Penn Yan, Pres. Church.....	30 00
-----------------------------	-------

Phelps, Pres. Church.....	8 00
---------------------------	------

Susquehanna Conference Free Meth. Church	22 47
--	-------

OHIO.	
Cincinnati Conference Meth. Ep. Church....	\$37 50
Freedom, Cong. Church.....	10 00
OREGON.	
Columbia Conference Meth. Ep. Church.....	32 70
Oregon Conference Meth. Ep. Church.....	19 00
PENNSYLVANIA.	
Greenville, Meth. Ep. Church.....	6 00
RHODE ISLAND	
Providence, Pilgrim Cong. Ch. and Society...	32 00
WEST VIRGINIA.	
Charlestown, Pres. Church.....	39 00
" Prot. Ep. Church.....	30 00
WISCONSIN.	
Hartland, Cong. Church and Society.....	3 00

\$536 71

FROM AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN DONATED.

George Weicker, Bellevue, Ohio.....	12 60
Alfred V. King, Africa.....	3 00
Kansas Central Agency.....	16 65
E. J. Minns, M.D., Johnston's Depot, S. C...	4 50
Rev. John Buchanan, Boonsboro, Ark.....	14 10
Rev. I. Spencer, Cambridge, Mo.....	4 90
H. H. Johnson (Agent American Seaman's Friend Society), Norway.....	19 25
Rev. R. Martin, Fla.....	4 00
Rev. G. W. Hall, Fla.....	7 50
Southwestern Bible Society, La.....	100 00
Rev. A. T. Graybill, Mexico.....	26 95
Rev. J. S. Willbanks, Dist. Sup't, Ark.....	20 85

From sales of books donated for Colportage work:

Through Rev. John Hinton, D. S., Minn.....	4 00
" " W. R. Long, " W. Va.....	188 74
" " J. L. Lyons, " Ga....	442 59
" " W. B. Rankin, " Tex...	606 67
" " T. J. Rutledge, " Ala...	76 35
" " Geo. S. Savage, " Ky...	61 32
" " " Tenn...	117 83
" " J. J. Thompson, " Ks...	98 05
" " Geo. M. Tuthill, " Mich...	161 86
" " " Wis...	16 38
" " C. H. Wiley, " N. C...	364 88
" " " S. C...	303 67
" " E. Wright, " Mo....	514 84

\$3,140 98

FROM AUXILIARY BIBLE SOCIETIES, ON DONATION ACCOUNT.

Calumet, Mich.....	38 20
Cedarville, Ohio.....	284 85
Dutchess County Female, N. Y.....	233 27
East Union Township, Ohio.....	23 00
Ford County, Ill.....	32 00
Montgomery County, N. Y.....	300 00
Orange County, N. Y.....	189 47
Oregon.....	76 32
Somerset County, N. J.....	90 00
Stark County West, Ohio.....	40 59
Stephenson County, Ill.....	110 00
Stark County, Ill.....	105 00
Williams County, Ohio.....	7 50
Waterville, Minn.....	8 00
Washington County, N. Y.....	271 07
Wayne County, Ill.....	4 00
Yates County, N. Y.....	70 04

\$1,833 31

Receipts from Sales:-

FROM AUXILIARY BIBLE SOCIETIES, ON PURCHASE ACCOUNT.	
Allen County, Ohio.....	\$25 00
Antwerp and Vicinity, Ohio.....	5 44
Adams County, Neb.....	20 00
Alabama, of Montgomery, Ala.....	147 25
Attica, Ind.....	30 45
Blanco County, Texas.....	2 25
Barnwell County, S. C.....	29 07
Bedford and Trimble County, Ky.....	15 65
Butler County, Neb.....	10 00
Boulder County, Col.....	34 43
Barbour County, W. Va.....	25 96
Benton County, Ind.....	7 89
Columbus and Colorado County, Texas.....	10 00

Calloway County, Ky.	\$40 65	Sullivan County, N. Y.	\$135 00
Columbia County, Wis.	30 65	Scott County, Minn.	17 46
Champaign County, Ill.	51 00	Schenectady County, N. Y.	68 00
Cincinnati Young Men's, Ohio.	100 00	Stephenson County, Ill.	591 81
California.....	861 13	South Western, La.	800 00
Calumet, Mich.	108 24	Stark County, Ill.	5 82
Cheboygan County, Mich.	6 25	Union County, N. J.	100 00
Clear Creek, Col.	63 00	Upshur County, W. Va.	55 39
Catawba County, N. C.	52 08	Utah.	75 00
Cibolo, Texas.	12 00	Windsor, Mo.	21 55
Chapel Hill, Texas.	63 70	Washington County, Ky.	28 90
Collin County, Texas.	19 10	Washington County, Wis.	11 96
Clinton County, Mich.	51 14	Wilkes Barre Welsh, Pa.	30 00
Chippewa County, Minn.	16 52	Warren County, Tenn.	50 70
Choctaw Corner, Ala.	26 29	Woodford County, Ill.	35 89
Dutchess County Female, N. Y.	36 43	Warren County, Ky.	20 20
Davies County, Mo.	2 15	Washington County, N. Y.	28 98
Des Moines County, Iowa.	77 50	Woodbury County, Iowa.	50 00
Douglas County, Neb.	44 67	Wayne County, Ill.	21 00
Delaware.....	191 87	Yellow Medicine County, Minn.	43 29
Duval County, Fla.	10 00		\$7,849 67
Dadeville, Ala.	26 50		
Essex County, N. Y.	43 86	Bible Committee, Wauregan, Ct.	12 00
Fayette County, Ala.	37 90	" " Bristol, R. I.	17 00
Ford County, Ill.	50 00	" " Lincoln Co., Neb.	15 51
Fayette County, Texas.	51 89	" " Douglas County, Col.	8 62
Fayette County (Bloomingburgh), Ohio.	54 00	" " Carbon County, Wy. Ter.	14 58
Fayette County, Iowa.	16 55	" " Port Sanilac, Mich.	6 42
Flint and Vicinity, Mich.	75 83	" " Webber County, Utah.	40 00
Greene County, Iowa.	123 44	Rev. J. S. Willbanks, Dist. Sup't, Ark.	50 32
Gilpin County, Col.	49 99	Kansas Central Agency.	107 30
Gilmer County, W. Va.	29 85		
Grundy County, Mo.	9 60		
Grieggsville, Ill.	50 00		
Greene County, Ill.	25 00		
Giles County, Tenn.	69 80		
Harrison County, Iowa.	1 75		
Hambien County, Tenn.	16 00		
Henry County, Ind.	53 51		
Houston County, Minn.	26 01		
Hamilton County, Ill.	58 00		
Henry County, Iowa.	75 00		
Iredell County, N. C.	20 00		
Izard County, Ark.	6 80		
Jefferson County, Col.	41 99		
Jones County, Iowa.	19 90		
Johnson County, Mo.	11 40		
Jackson County, Ill.	90 00		
Jefferson County, Ill.	55 00		
Knoxville, Tenn.	50 00		
Knox County, Ohio.	66 00		
Kane County, Ill.	9 25		
Laclede County, Mo.	9 22		
Licking County, Ohio.	28 84		
Laramie City, Wy. Ter.	29 84		
Lyons, Iowa.	14 28		
Montgomery County, Ill.	25 00		
Miami County, Ks.	2 18		
Milan County, Texas.	52 80		
Muskegon County, Mich.	23 99		
Manistee County, Mich.	22 25		
Marathon County, Wis.	7 20		
McLeod County, Minn.	37 08		
Moore County, N. C.	35 00		
Mercer County, Mo.	15 00		
Maryland.....	500 00		
Marietta, Ga.	50 00		
Montgomery County, Ill.	20 00		
Massachusetts.....	360 00		
Mount Erie, Ill.	27 55		
Newport Welsh, Ohio.	5 85		
North Fulton County, Ill.	210 00		
Ohio County, Ind.	2 19		
Oceano County, Mich.	20 29		
Olmsted County, Minn.	15 00		
Otsego County, N. Y.	78 97		
Orange County, N. Y.	100 00		
Pike County, Mo.	41 55		
Pocahontas County, W. Va.	27 62		
Pennsylvania.....	500 00		
Randolph County, W. Va.	10 60		
Seymour, Ct.	42 79		
Somerset County, N. J.	685 00		
Shelby County, Ala.	39 12		
Shelby County, Ohio.	40 00		
Schuyler County, N. Y.	25 00		
Switzerland County, Ind.	9 29		
Africa.		3 00	
Mexico.		26 95	
Norway.		19 25	
		\$10,606 20	8,919 02
			5,266 28
			\$24,791 50

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

WILLIAM H. ALLEN, LL.D.....President.
 REV. EDWARD W. GILMAN, D.D. } Corresponding
 REV. ALEXANDER MCLEAN, D.D. } Secretaries.
 REV. ALBERT S. HUNT, D.D.....
 ANDREW L. TAYLOR.....Assistant Treasurer.
 CALEB T. ROWE.....General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as sales are made for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large and attractive assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

Bibles of all sizes in substantial bindings at prices varying from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

In response to frequent letters asking for the address of District Superintendents, their names are given below with each mission field of labour and post-office address.

Information respecting local work will be cheerfully communicated by them.

New Jersey & Delaware..Rev. GEORGE SHELDON, D.D., Princeton, N. J.

North & South Carolina..Rev. C. H. WILEY, Winston, Forsythe Co., N. C.

Georgia & Florida.....Rev. J. L. LYONS, Jacksonville, Florida.

Alabama & West Florida..Rev. THOS. J. RUTLEDGE, Opelika, Ala.

Texas.....Rev. WILLIAM B. RANKIN, Austin, Texas.

Arkansas.....Rev. J. S. WILLBANKS, Austin, Arkansas.

Kentucky, Eastern and Middle Tennessee.....Rev. GEO. S. SAVAGE, M.D., Covington, Ky.

West Virginia.....Rev. WALTER R. LONG, Wheeling, W. Va.

Ohio & Eastern Indiana..Rev. E. S. GILLETTE, Cleveland, Ohio.

Michigan & Wisconsin....Rev. GEORGE M. TUTHILL, Kalamazoo, Mich.

Illinois & West'n Indiana..Rev. E. G. SMITH, Morrison, Whitesides Co., Ill.

Minnesota.....Rev. JOHN HINTON, Faribault, Rice County, Minn.

Iowa.....Rev. O. J. SQUIRES, Mt. Vernon, Iowa.

Missouri.....Rev. EDWARD WRIGHT, St. Louis, Mo.

Kansas.....Rev. J. J. THOMPSON, Topeka, Kansas.

Nebraska, Colorado, Wyoming, and Dakota} Rev. WM. M'CANDLISH, Omaha, Neb.

California & Nevada.....Rev. JOHN THOMPSON, Oakland, Cal.

Oregon & Wash. Ter.....Rev. P. C. HETZLER, Salem, Oregon.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that *its sole object is to promote the circulation of the Holy Scriptures without note or comment: and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.*

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly *their cheaper publications*, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the *Auxiliary Societies* within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1879, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, *on the simple condition that the request for it is renewed annually*. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.